

rice. 1 a.
1 a.
lish 1 a.
& 4 as.
du 9 pie
bf 6 pie
bf 6 pie
bf 6 pie
ets 6 as.
ch, 8 as.
1 a.
4 as.
1 p.
3 p.
3 p.
6 p.
6 p.
3 p.
6 p.

Rs.As.
0 1
0 1
0 5
4 0
5 0
3 8
1 4
0 8
0 8
1 0
1 0
0 8
1 0
India

ANA.

Fund

dition
ng 58
nsions.
ed in
in any
a may
lanag-
sired.
s who

OR,
JAB.

Registered L. 89

THE NUR AP SHAN

PUBLISHED EVERY FRIDAY.

Vol. X

LUDHIANA:—February 23rd, 1906.

No. 8

FOREIGN TELEGRAMS.

London, Feb. 14.

Reuter's Peking correspondent states that Yuanshikai is sending a division of picked troops to Manchuria to replace the Japanese.

A band armed with revolvers attacked a savings bank at St. Petersburg yesterday at daylight. The police drove them off after severe fighting in which several were killed.

The Polish revolutionaries announce that they have abandoned political strikes and will resort henceforth to bombs. The Governor of Odessa has notified that possessors of explosives or their accomplices will be executed without trial.

Two hundred and seven soldiers and 289 inhabitants including many women will be tried in connection with disorders at Krasnoyarsk.

President Roosevelt has appealed to Americans to contribute towards the relief of the great friendly nation, Japan.

Relations between Greece and Roumania which have long been estranged have received a fresh blow by the expulsion from Roumania of a number of well-to-do Greeks belonging to the Hellenismos Society which aims at Pan-Hellenism and promotes agitation in Macedonia.

The Tsar has sent President Loubet the Order of St. Andrew in brilliants.

The volunteers have already captured several of the assailants of the police at Richmond, Natal.

Seventy thousand people passed the coffin of King Christian lying in state in Christiansburg Church at Copenhagen yesterday.

The death is announced of Mr. Jeffreys, the Unionist Member for Basingstoke.

London, Feb. 15.

Numerous reports are current in Russia of further discoveries of arms, bombs, explosives and revolutionary literature.

The Secretary of Native Affairs in Natal met the chiefs at Illoos who promised to pay the poll-tax. The strained situation has thus been relieved.

London, Feb. 14.—The Times' Johannesburg correspondent, who has been to Natal, says that the natives have long been getting out of hand, and suggests that the authorities have been influenced by political considerations. He believes that a vigorous policy pursued while the Imperial troops are present would be approved by Lord Selborne and the bulk of the population, and would save lives of whites and blacks.—Pioneer Special.

London, Feb. 14.

The Tsar has received a deputation of Buriats (a Mongolian tribe near Lake Baikal). Headed by their Priest Bandidokhatba, they presented a loyal address and gifts.

London, Feb. 15.

All vessels have been detained in the Suez canal owing to a sandstorm.

Sir Francis Burnand has retired from the editorship of *Punch* and will be succeeded by Mr. Owen Seaman at present assistant-editor.

London, Feb. 16.

The Berlin reports of mediation at Algeciras are premature as the direct Franco-German negotiations are not yet fruitless.

King Christian's lying-in-State ended to-day, and his remains were removed by train to Roskilde Cathedral, the family, including the Kings of Denmark, Greece and Norway, Queen Alexandra and the Dowager Empress of Russia, accompanying. The processions both at Copenhagen and Roskilde were most impressive.

The final ceremony takes place on Sunday.

The Kaiser arrived at Elsinore on board a warship escorted by other ships.

The Chinese Imperial Mission has left the United States bound to Hamburg.

A Standard telegram from Shanghai states that the mission at Nganking has been attacked by Chinese but no lives were lost.

Mr. Conger, the late American Minister in China and now in California, believes that the trouble imminent in China is anti-Manchu rather than anti-foreign.

Two of the Natal natives concerned in the murders of police at Richmond have been court-martialled and shot in the presence of their tribe. All the kraals and crops of the natives implicated have been destroyed.

An earthquake has taken place in Colombia which has lasted a week. Many towns in Northern Ecuador and Southern Colombia are partially wrecked, and hundreds perished.

The coming wedding of Miss Roosevelt to Mr. Longworth was rehearsed at the White House yesterday. The President, the bride and bridegroom and a crowd of officials were present.

London, Feb. 17.

The Turkish troops are persisting in the occupation of Tubah on the Egyptian side of Sinai, and besides they are threatening the officers of an Egyptian gunboat. Great Britain has made representations regarding the conduct of the Turkish troops to the Constantinople authorities and has ordered the cruiser *Diana* to proceed to the scene to which a British officer of the Egyptian army has been despatched from Cairo.

By the Tsar's directions General Linievitch yesterday transferred command of the troops to General Grodekoff.

London, Feb. 18.

Generals Kuropatkin and Batianoff have been recalled from Manchuria.

Extreme distress prevails in Poland in consequence of the strikes and disturbances and starving people are attacking and pillaging the spirit stores. Government is endeavouring to arrange with the banks at Warsaw to tide over the commercial crisis.

An earthquake took place on Friday at Martinique which was the severest known for sixty years. The damage done is slight.

London, Feb. 19.

Earthquakes have taken place in Jamaica and severely in St. Vincent.



EDITORIAL NOTES.

We trust that our readers will not judge from the silence we have hitherto maintained on the subject of the missionary society recently organized in this land that we have any lack of interest in it. From the point of view of the foreign missionary, there is nothing that could be conceived of so thoroughly calculated to gratify the heart, to say nothing of attracting the attention, as this movement. No one can live in this great country for any length of time without being thoroughly convinced that the foreigner is at best only a temporary support, whose place must be taken as soon as possible by the permanent beams and pillars of the Indian Church.

Only those who fail to understand how truly *original* the Indian Church is going to be will have any regret that there are signs of a time coming when the foreign missionary will be as out of place in India as in England or North America. To say this involves no criticism of either side. A bronze figure cannot be cast without a mould, and it cannot be exhibited to the admiration of the world until the mould is broken. The figure is a feeble one for as we have already indicated the Indian Church is to be no servile copy of any foreign institution. A better illustration would be found in some thing observed by the Editor in a recent visit to a public garden. A banyan tree was growing in such a position that there was danger of the rootlets from the branches being injured before they could become firmly established as part of the great system of living pillars. For this reason large hollow bamboos had been used to protect them. Several of the dangling stems were so enclosed, but one among them had already begun to grow so large that it was easy to see the fate awaiting its sheath. How the gardener would have laughed had it been suggested to him that it was a pity such a beautiful bamboo should be spoiled and broken by the lusty shoot imprisoned within it! Fears have been expressed lest this new society will interfere with organizations already on the field. What if it does so long as its work is true and honest? It must, or something like it, must in time grow to be the one thing in the land.

THE SHINING PATH.

Sometimes the thought of God's great love to me
Seems almost overwhelming in its might.
It fills my heart, and bathes my path in life
With a rich glow of never-failing light;
I think, without the knowledge of that love,
My day would fade to deepest, darkest night.
What matters it where'er my path my lie?
My Father reigns; and in His loving hand

I'll lay my own, in child-like hope and trust,
Knowing 'twill guide me to that better land
Where I shall dwell with those who love the Lord,
And sing His praises with the angel band.
My Lord, I thank thee for this wondrous love,
Which gladdens and encircles all my way,
And sheds its beams of tender, shining light
Around my steps, e'en when they go astray;
May grace upon my path shine more and more
Unto the radiance of the perfect day.

M. L. Hornibrook.

It were not hard, we think, to serve Him,
If we could only see!
If He would stand, with that gaze intense,
Burning into our bodily sense,
If we might look on that face most tender,
The brow where the scars are turned to splendour.
Might catch the light of His smile so sweet,
And view the marks in His hands and feet,
How loyal we should be!
It were not hard, we think, to serve Him,
If we could only see!
If we were not hard, he says, to see Him,
If we would only serve;
"He that doeth the will of Heaven,
To him shall knowledge and sight be given!"
While for His presence we sit repining,
Never we see His countenance shining;
They who toil where His reapers be
The glow of His smile may always see,
And their faith can never swerve.
It were not hard, He says, to see Him,
If we would only serve.

That Bible burning is still practiced in countries under the domination of Rome is shown by the report of the British and Foreign Bible Society. Public bonfires of the Scriptures occurred in several cities of Spain, in the Argentine Republic and in Peru. In heathen lands the fury of the unconverted seems more particularly to have been aimed against those who sell or distribute Bibles. Last year one man was murderously attacked in China, another robbed and beaten in Persia, and a third was murdered in Morocco. Yet despite these discouragements, on other pages encouragements are found in the opening up of new stations, and in increased activity in old ones. Twenty-five years ago this summer the Baptist Missionary Society of England began work in the Congo River basin. At the recent anniversary held at Wathen, evidence was abundant of the wondrous work that has been accomplished during the quarter-century. Many native speakers were present from various parts of the field and almost four hundred persons, most of whom were pagans, and some of them cannibals a half-score year ago, partook of the communion.

"COUNT IT ALL JOY."

Men—and Christians too—speak so much of the bitterness of trial and suffering; they forget there is a sweet in all the bitter, a joy-side to every particle of sorrow. But beloved, the command has issued from the court of Heaven, and by the Holy Ghost has been proclaimed among the children of men, to "Count it *all joy*." From their number one response at least has reached the throne of God, in tones so audible that all the world may hear—from one who traced the depths of woe—and he reckoned that the sufferings were not to be compared with the glory. Dare we stoop to a lower estimate? By our faithlessness we shall miss untold joy. Sorrowing and suffering, as much as mirth and gladness, may be joy to the sons and daughters of an Almighty, all-providing God!

Will you not believe it? He says, "Count it *all joy*." If the reckoning have to be done by faith, do it. He would have your faith take a very high place, therefore He bids you reckon it *all joy*; and He is *able* to make that reckoning true in your own realisation. Only trust Him!

Is there one voice asking: "What, *all*? Can it be all joy?" Yes, *all*. This is our privilege. The weary nights of pain, and the happy days of health; the sad dwelling where you stand alone, and the bright home where all you love is held most dear; the darkened chamber where you gave the last long look, and the scenes where you held glad converse together—we may count it all joy, because one, as much as the other, is just the *expression* of your *Father's will*. All that comes to you, by the time it reaches you, is just the will of your God towards you; have you realised it? Look away from second causes right up into His face, and learn that His will is *never* separated from His love. The very fact that His will *must* be done, for "God always has His way," is then such a "pillow to *rest upon*"—truly "*no burden to carry*." It has been said: "None of God's appointments will be grievous to us if we remember that the *will of God* never differs from the *love of God*; if we fear not to rest upon the one, we may fearlessly and fully accept the other; and may indeed "count it all joy. Have you not yet learned that "His will" is the greatest blessing of your lives—the deepest joy you know on earth! Let Him take your will away that His may be done—that you may be free to accept, to enjoy, to do His will. And, if it means suffering, let Him do it. You will find

it also joy unspeakable and full of glory. You have often sung.

"Blend it with thine, and *take away*

All that now makes it hard to say,

'Thy will be done!'"

Pause a moment even now, and mean it as you say it; and He *will* do it. If the "sufferings abound," remember "the consolation also aboundeth"; so that you will be able to "rejoice *always*."

Should sorrow be prepared for you along this pathway of consecration in which He has called you to walk, the joy of its being His will for you will surpass all else. As you enter into the cloud—which you, in your human frailty and blindness, would not have chosen, but which He, in His divine love and power, has portioned to you—you will know that it is good to be there, good "to see no man save Jesus only, with yourselves"; and, when everything is lost, good to find it all in Him. You who know Him, O fear not entering the cloud, lest again, while He is visiting you, He have cause to ask: "Why are ye troubled, and why do thoughts arise in your minds? Behold that it is I Myself!" O fear not! it dishonours, grieves Him so!

No cloud of sorrow can take the Lord Jesus from you—can hide His presence from the eye of your faith, nor come between you and Him whom your soul loveth; rather is it a sacred, precious link in the chain, forged not on earth, but heaven, to draw you as with cords of love nearer and yet nearer to Himself—the Man of Sorrows. In the bliss of such communion, cannot you realise how the sorrow may be lost sight of in the fulness of joy, as the clouds vanish before the rising sun? The sorrow is there in all the keenness of its agony.

BUT ALL THE BITTERNESS IS GONE.

It is felt—and the Lord would have us feel His hand when He lays it upon us; but the touch is *Love*. Yet it is felt; and sometimes it seems to take the very life out of our life, to leave us powerless. It is that the power of Christ may rest upon us, for then He steps in. In our lifelessness He comes, who is the Life; raising from our deadness, sustaining in our weakness, living in our death. It is so wonderful! "The sorrow of the world worketh death"—to God; the sorrow of the Christian (one in fellowship with Christ) worketh death—to self; and the result, the life of Jesus is manifested. We have a life independent of anything in this world; a life foreign to the very element by which we are surrounded;



a life raised on high; and the channel by which we receive it is faith. "Kept by the *power* of God through *faith*"—"wherein ye greatly rejoice, though now for a season if need be ye are in heaviness." The joy has not all to be waited for. "In whom, though now ye see Him not, yet believing ye rejoice." "Though now ye see Him not"—there is a sense in which the Lord Jesus is more spiritually present than He could be were our eyes to behold Him. As if to demonstrate this truth, at Emmaus, "when they knew Him, vanished from their sight." "Believing ye rejoice." It is the joy of faith; joy in heaviness; joy now. There is an afterward of rejoicing, "a glory to be revealed," yet now we may count it all joy, Paul testified: "I am exceeding joyful in all our tribulation"; again: "I rejoice in my sufferings." "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you," "for you yourselves know that we are appointed thereto." "But rejoice, inasmuch as ye are partakers of the sufferings of Christ."

THE JOY IS NOT IN THE SUFFERING, BUT IN THE
FELLOWSHIP,

in the participation, with Christ; suffering is but, as it were, the connecting link, the tie which binds together; and there is no tie which binds us so closely to Him as this. He was so much the "Man of Sorrows," so "acquainted with grief." In the depths of tribulation we get nearer to Him than in the heights of joy. Do not shrink from the deep, deep joy of thus beholding Him.

If suffering be your portion, remember it is a *gift*. "Unto you it is *given*." There are diversities of gifts; this is an especial one: will you not receive it *as a gift*? A gift means favour; a gift is a token of friendship, a pledge of love, then, as a gift receive it. Do not seek for it, do not bring it on yourself; but, if it is offered you, *accept* it, and thank Him who only is the Giver of *ALL* good. Cannot you bow, in the joy of utter soul-abandonment, to Him, and say; *Anywherewith Jesus*; because you know Him, and know He will never take you where He has not been Himself? Because it is "WITH JESUS," can you not, will you not "count it all joy" to say, without reserve, "ANYWHERE, any where with Jesus, though He please to bring into fires the fiercest, into suffering." Then your faith must rise and sing;

"Anywhere with Jesus, for it *cannot* be

Dreary, dark, or desolate, where He is with me."
And from the throne of His glory God will honour that

faith; while the voice of the loving Jesus whispers the blessed assurance: "Lo, I *am* with you *always*." In all trial, what is the end of the Lord? The end is His GLORY, and His glory is His goodness; so is it wonderful that He would have us without fear? We only see so little of His *beginning* as yet; consider the *end of the Lord*, and wait patiently for him. Therefore let us "judge nothing before the time, until the Lord come." He will make it all so plain then, when we meet Him face to face. When from the shores of Eternity we look back down the vista of Time, knowing as He knows, we shall say: "He hath done all things well." He asks us just to take it on trust for the "little while" between, "till He come." Will you say Him nay?

"The end of the Lord." "That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God"—"that when His glory shall be revealed we may be glad with exceeding joy"—that when we are tried we may "come forth as gold"—"that the trial of our faith might be found unto praise, honour, and glory at the appearing of Jesus Christ." Yes, all this; but above all, the end is, "that the NAME OF OUR LORD JESUS CHRIST BE GLORIFIED." In our blindness we cannot see what is most for His glory; oh, then, let us trust Him simply, and offer no hindrance to the "fulfilling of His good pleasure," that on our part He may indeed "be glorified."

B. G. L. H.

A MISSIONARY of the C.M.S. says that a tribe in Northern Nigeria, now a British Protectorate, in gratitude to the English for delivering them from a cruel slave-raiding Emir, actually began to keep Sunday, in order to please the white man's God. It was all they knew about Him; but as no Christian seemed to care to come and teach them more, they went back to their old ways.

WANTED—GOOD CHARACTER CERTIFICATES.

We ask for them from men we do not know, for we want only men who have good characters. We may perforce use others, but we do so only under protest. Consequently it is not easy for a man without a certificate to get a desirable position.

We have also been asked for good character certificates by men who want good positions. Some of these we know, and they have made for themselves such a name for fitness

and integrity that it is a pleasure to grant their requests.

Others have asked for them of whom we really knew nothing, and we have wondered at their requests until the light seemed to break, and we felt they had perhaps after all done wisely.

Still others have come whom we have known. And in the light of that knowledge, we have wondered why they did not seek out for themselves the kind hearted stranger, even as the others had done, Yet they were pained exceedingly to hear refusal, for they saw an absence of the Christlike spirit in the withholding of a document that would be so useful. And they had pertinent passages of Scripture that they quoted at us.

But why should a Head Master, or the Head of a Department, or any person refuse to another the favour of a certificate of good character?

Because no man can get such a certificate as a favour. It is his by right, it is what he has earned for himself, and no one has a right to withhold, or he has no right to it at all.

The good character certificate must state facts or it is worthless, and facts are just what the man or boy has made. If he has not the good character he has no right to expect any such certificate.

But he has so much regret for his past misconduct." Perhaps so. Certainly with its consequences. But shall we put that in the letter? "But he really seems penitent. There is solid reason to hope that he has broken with the past, and has a steadfast purpose to do better things." That is good. Then we can hope for him, and help him to secure opportunities for the winning of a good name. When we are convinced we can tell the hopes that we have of him. But the certificate that tells old a life that has been nobly lived, cannot yet be written.

Perhaps you do not need the written certificate now. But one day you will need it. Young man see that you have such a character that when you need the certificate a true man who knows you can do more than express hopes for you. See to it that he can tell the simple story of what you have been and what you are and that the unvarnished telling will give you a good character certificate. E. E.—

A BULGARIAN SHEPHERD BOY.

The story of how a Bulgarian shepherd boy because a head schoolmaster in his own country is told in the "Child's Companion":

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all were sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and when he heard of Roberts College, at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college.

The poor shepherd looked at his son in amazement, and said, "You can't go to college; it's all I can do to feed you children; I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," the shepherd continued, "you can't go to college in sheepskins."

But Pluck had made up his mind, and he went—in sheepskins and without a piaster.

He trudged sturdily on day after day until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same—"I didn't come here to go away."

He had no idea of giving up. "The king of France, with 40,000 men, went up a hill and then came down again," but it was no part of Pluck's plan to go marching home again; and there hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Professor Long. "He knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him and he had better go away. But Pluck bravely stuck to his text, "I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. That meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all the things neat and in order.

After a few days, as Pluck showed no signs of weakening, the president went to him and said: "My poor boy, you cannot stay here this winter. This room is not comfortable, and I have no other to give you." "Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was



allowed to stay. After he had gained his point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found it a burben to help Pluck one evening in a week.

After some weeks, he asked to be examined to the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of you. And," he continued, "you can't go into class in sheepskins—all the boys would cry, 'Baa!'"

"Yes, sir, I know," Pluck said; "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay two hundred dollars a year.

"I wish," said Professor Long, "that this college would hire Pluck to help me in the laboratory and give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Robers College, who was in America. The doctor told the story to a friend one day, and she [was so interested that she said, "I would like to give the other hundred."

A Boy who had so strong a will was sure to find a way.

THE MORNING WATCH.

"Be ready in the morning"—hear God's call;
Awake, my soul, and stretch thy folded wing,
Delight thyself in God, His praises sing,
Join Heaven's hallelujahs to the King.
Mount up on high, while glistening dew-drops gem
The earth below with many a diadem;
Be ready in the morn—give thanks for all.

"Come to Me in the morning"—'tis His voice
That bids thee seek daily manna, ere
The sun be risen. Come with lowly prayer,
Hold fellowship with God, and thus prepare
To meet earth's conflicts with a power not thine,
To meet earth's shadows with a light divine;
Come to Him in the morning, and rejoice.

"Come up," God saith, *"into the holy mount"*
Present thyself to Him, and consecrate

The first-fruits of the day at Heaven's gate.
As eagles, they renew their strength who wait
On God to know His will: unwearied run
To do His bidding, and at set of sun
Drink draughts afresh from life's eternal Fount.

'Tis in the morning watch, He asks to hear
Thy voice! At daybreak, when the shadows flee,
The Bridegroom of thy soul oft calleth thee:
"Rise up, my love, and early come and see,
Down in the gardens, where the lilies grow,
And winds of God make the sweet spices flow,
If the vines flourish, and the grapes appear!"

Make haste, O my Beloved! as the roe
Upon the mountains, let the dawning bring
The steps of my returning Lord and King!
Awake, awake, O silent heart, and sing,
For He can cause the lips of those asleep
To keep His praises, till deep answers deep,
And every shines valley with sunrise glow.

J. H. S.

THERE is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common—so uncommon, in fact, that our Lord questions if He shall find any of it on the earth when He comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is often superstitious and presuming, although, again, it is the unconscious reliance of reverent and spiritually minded—but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or faith in prayer? Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to His will, He heareth us; and that according to our faith an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the thing prayed for. Praying in faith comes of an abiding faith in the Person prayed to; the confidence is in Him; it is based on a knowledge of what He is, and on a sure conviction that He is in every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorised dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and incantations.—MRS. A. L. BALFOUR.

The O
This pap
work and to
Indian Chu
Publishe
price Rs. 2/
Editor: T
Bengal.

All corn
vertisements
Mission Pre

Urdu
Eng
Urdu
Terms
RAT

One-eighth
One-fourth
One-half
One
Full page

Jobs—
1 s. per lin

THE INDIAN STANDARD. EX.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 as. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,
ALLAHABAD.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

Mr. M. Wylie, manager,
Mission Press, Ludhiana.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiarpur—
IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100
In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE SUNDAY SCHOOL MAGAZINE.

In Persian Urdu pp 20, Royal 8 vo. Published every month at Amritsar. A Paper for Sunday School Teachers and Christian Workers subscription 12as per annum : postage free.

Apply to:—

MRS. M. L. RALLIA RAM.

AMRITSAR.

C. L. S. Publications.

1	Kashf-ul-Haqiq, In Urdu, 250 pp. 8 vo.	8 as.
2	Mas'ih ki Talim, Boards & Cloth 320 pp. 4 as. & 8 as.	
3	" " " Roman Urdu 8 as. & 12 as.	
4	Rampal Singh Boards & Cloth, 143 pp. 2 as. & 4 as.	
5	Do. do. do. (Roman) 165 " 2 as. & 4 as.	
6	Hira's Quest, ya Talash-i-Haqq, 116 " 3 as. & 6 as.	
7	Do. do. do. Roman 133 " 3 as. & 6 as.	
8	Stories of Noble Women, 168 " 3 as. & 6 as.	
9	Halat i Japán Boards and Cloth 125 " 3 as. & 8 as.	
10	Story of Chandra Leela, Do. 120 " 2 as. & 6 as.	
11	Do. do. do. Punjabi ... 2 as. & 6 as.	
12	The Highest Honour ... 2 as. & 8 as.	
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.	
14	Transmigration or Eternal Life, 65 " do. 1 an.	
15	The Home of the Rishes. 50 " do. 1 an.	
16	Hindu Pilgrimage ... 34 " do. 6 pie.	
17	History of the Plague ... 42 " do. 6 pie.	
18	Vedic Sacrifices, ... 20 " do. 3 pie.	
19	Vedic Worship ... 20 " do. 3 pie.	
20	Eternity of the Vedas ... 16 " do. 3 pie.	
21	True and False Charity... 16 " do. 3 pie.	
22	The Necessity for Cleanliness 16 " do. 3 pie.	
23	Animal Worship ... 16 " do. 3 pie.	
24	On Marriage ... 1 as.	
25	Hindu Festivals ... 6 pie.	
26	On Nursing. In English (net) ... 1 Rs.	
27	Punjabi Primer ... 3 pie.	

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, ALLAHABAD LUCKNOW AND
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Printed and Published at the Mission Steam Press Ludhiana for the Editor by M. Wylie, Manager,—1906.

Publications of the
American Tract Society.

Yisú Mas'ih kaun thá. Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu & English	1 a.
Greatest Discovery Exploded, Urdu and English	1 a.
Fauzul Azim, Urdu, Boards & Cloth	2 as. & 4 as.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjabi	6 pie
Do. do. do. Nagri-Panjabí	6 pie
Prayers for Every day, do. Panjabí	6 pie
Gem Tracts Urdu, tinted paper, and in packets	6 as.
Gem Tracts English in packets of 100 each,	8 as.
Religion of Islam Urdu,	1 a.
Only Believe Urdu	per hundred 4 as.
What it is to be saved Urdu	do. do. 1 p.
Muslim Doctrine of Sinless Prophets Urdu	3 p.
The Bible and Science	do. do. 3 p.
Miracles by B. B. Roy	do. do. 6 p.
Adam, where art thou (Moody)	do. do. 6 p.
What think ye of Christ (Moody)	do. do. 3 p.
Evidences of Christianity (B. B. Roy)	do. do. 6 p.
Safety, Certainty and Enjoyment	do. do. 6 p.

OTHER PUBLICATIONS.

	Rs.	As.
Westminster Shorter Catechism, Roman Urdu...	0	1
Do. do. do. Per. Urdu...	0	1
Westminster Confession and Shorter Catechism...	0	5
Roman Urdu Qurán, wide margin Cloth	4	0
" " " " Sheep	5	0
Roman Urdu Hymn book—Cloth—Music	3	8
" " " " large type, Cloth	1	4
" " " " small type, Limp	0	8
Rusum Nama—Book of Forms R. U. Cloth	0	8
Greek—Urdu Lexicon, New Test., cloth.	1	0
Plants of the Panjab and Sindh (Aitchison)	1	0
History A. P. Mission 1834-'84	0	8
Report Conference 1862.	1	0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE
MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. The rates are lower than in any similar Pension Fund. Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULUCKA, PANJAB.